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The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844. GREENSBORO N. C., WEDNESDAY, MARCH 16, 1910. VOLUME LXII. NUMBER 11.

EDITORIAL COMMENT.

Honoring Noble Womanhood.—In his Suffolk Letter to The Sun of March 2, Rev. W. W. Staley paid a beautiful, and most highly deserved, tribute to the women of the Confederacy, closing with this sublime climax:

"Many a poor Confederate woman is now sitting in an old chair in a lonely cabin, old, infirm, needy, dreaming of those sad days when her husband and sons "vlunteered" and went to the front, never to return. It may be that she has a small pension from the State, but no Home has been provided for her, and no honor has been bestowed upon her, though she gave all to the Lost Cause. God pities her and He has a crown set with many stars for her worthy head, and she is waiting for that Coronation Day."

The women of the Confederacy, than whom this earth has never produced a nobler breed, deserve all that Dr. Staley, and thousands of others, who think with him, have said, and more. It may be of interest, therefore, to note that in some permanent fashion the memory of these gentle and self-sacrificing souls is being perpetuated. I clip the following from the Charlotte Observer of March 11:

"Dedication, at Rome, Ga., of the first monument to Southern women of the Confederacy brings the pleasing reflection that projects for several more such monuments are under way. Southern women gave their best efforts for the men at the front, and suffered hardships hardly less. Since the civil war theirs has been the leading part in erecting monuments to the Confederate soldier. We cordially approve the plan, already practiced by Mississippi, of admitting Confederate veteran's wives to soldiers' homes, along with their husbands where these are inmates."

This is indeed slight recognition, and long in coming, but the noblest virtues often conceal themselves and are only discovered and measured in their full worth and weight after long periods have intervened and passed away. But in this world, or that to come, all true virtues, we are compelled to believe, come into their own and wear their crown.

"Good Roads."—Hon. H. B. Varner, of Lexington, former Commissioner of Labor and Printing for North Carolina, though a private citizen now, and "done with politics and public office," is rendering a distinct public service, not only to his State, but to the South, as well, in editing and publishing a handsome thirty-page monthly magazine entitled "Southern Good Roads." It took a mind of lofty ideals, patriotic zeal and artistic temperament, to conceive and promote such a splendid and timely enterprise. The magazine is not only pleasing to the eye, but is full, from cover to cover, of the very best that can be said of good roads, and so is edifying to the heart of every man, woman and child who hates mud. Who reads the magazine in question will certainly be enamored of what this southern country of ours now most stands in need of —good roads.

A distinguished and observant friend of ours, in the ministry, said in our hearing once that if he were a politician and was going to stand for an office in this State, he would have only one plank in his platform, "Good Roads"—for that plank was broad enough for any one to stand on. Mr. Varner, having stood on a whole platform of planks, and been elevated, by the votes of the people, to a high office, turns from this and makes for himself, as private citizen, a platform of this one plank—good roads.

Brethren and friends, there is cause. We are talking much, down this way, of better farms, better country homes, better school houses, better country churches. The whole trend of our talk and print and plea is toward our glorious, sunny fields and farms and firesides. Now back of the betterment of all these is the making, and the maintenance, of good roads. The South might as well begin at the beginning. A man feels mean and meager and miserable to conduct a half-kept, gully-washed, worn out farm beside a beautiful public highway. To improve a road is to improve every acre of farm land that touches it. As for good schools, neat, attractive school houses—they are impossible, unthinkable, without good roads by which they may be reached. And of certain knowledge, we do most solemnly aver that there is no single, secular cause, and extraneous influence, that so much cripples and retards the country church in this Southern country as our bad, sometimes almost impassable, roads. One of the chief allies of Satan in presenting an excuse, which all too many, but with cause, accept as sufficient for remaining away from the house of worship on the Sabbath, especially in the country, is Bad Roads. For our part we hale with delight this gracious and generous gospel of Good Roads.

The Rockefeller Foundation.—No one knows the amount that Mr. Rockefeller is to give to found and perpetuate his "Foundation," nor the specific ends that the "Foundation" will serve. In a vague and general way it is understood that the bulk of the unnumbered Rockefeller millions will go into the "Foundation," and that the organization to be incorporated under this name will have for its purpose "the acquisition and dissemination of knowledge, the prevention and relief of suffering, and the promotion of any and all of the elements of human progress."

The "Foundation" will not necessarily found and build and maintain institutions, but "if an existing establishment can best do the work desired, funds will be furnished by the Foundation to enable it to do so. If any individual or institution needs help in a theoretical and practical labor of research, this endowment will be ready to enquire and to aid." The New York Evening Post says that the result will be "to carry the name of Rockefeller around the world and down the future as the greatest organizer and most princely endower of charity that has lived up to his time." Without doubt the Rockefeller Foundation is the most stupendous charity, with the most money to back it, ever projected by the thought and hand of any single individual.

—Renew for The Sun today, please.

FROM THE FIELD.

NORFOLK LETTER.

It seemed that spring was on us the first part of last week. The willow trees are green and the peach trees in full bloom. Wednesday afternoon it began to rain and blow a "northeaster." Thursday morning snowed just a little, then rained almost continuously, until Saturday afternoon late, it began snowing and we had the heaviest snow fall of the season. Sunday morning found the sun shining bright and clear, but everything covered two or three inches in snow and slush, but before night it was all gone and seemed almost a typical spring day.

Despite the weather conditions, Sunday sheool at the Third Church was good —three new scholars.

In the afternoon Bro. Keys preached a strong sermon to the largest congregation at a regular service that we have had I think at any time, the house being almost full. A double male quartet choir from the Memorial Temple furnished three pieces of special music which was good, and very much enjoyed.

Sister Cruser, wife of Bro. C. M. Cruser, after suffering for many months with dropsy, died rather suddenly yesterday morning at 10 o'clock. She was a patient, kind and good woman, and has simply passed on to her reward. Funeral services will be conducted by Rev. McD. Howsare of the Temple Tuesday afternoon at 3 o'clock from the residence. The family have the sympathy of their many friends.

The "Weather Man" seemed to be fully satisfied with the success he made of the job in furnishing us bad weather for the reception which was to have been held a few weeks since, the failure of which was reported in this column. On last Tuesday, however, conditions were completely reversed, and at the home of deacon T. J. Lawrence, in the evening, a large party gathered and spent the evening very pleasantly together in a social way. The affair was given by the Ladies' Aid Society and was in honor of the pastor, Rev. D. A. Keys. The program which was to be in the nature of a surprise, was prepared by Mrs. J. W. Manning and Mrs. A. M. Johnson. It was a decided success.

Rev. D. A. Keys will next Sunday begin a series of meetings with the church at South Norfolk.

J. W. Manning.

ONE WORD MORE.

I dislike a controversy, or anything of that nature, because one is likely to be misunderstood. That which is read is frequently not understood in the spirit in which it was intended. Hard feelings, and unkind thoughts, sometimes result. Brother Butler seems to think, if I understand him, that what I said was with the intent to injure him. I wish to assure the brother that such was not the case. I never thought that Bro. Butler was trying to injure me. I have too high an opinion of him as a Christian gentleman to suspect him of having such motives. I regret that he thinks I would try to injure him. If I had once thought that he, or the reading public, would have gotton that idea of the matter, I would have kept silent and let everyone think I omitted the report, which I didn't omit.

In regard to what Bro. Butler says in last week's issue of The Sun, I have only this to say. If I have said that which has offended Brother Butler's sense of propriety, wounded his feelings, or caused him to think I was trying to do him an injury, I wish to make him this public apology for the same, and to assure him that what I said was said with no such intent.

Sincerely,
Stanley C. Harrell.

A CORRECTION.

In the fifth paragraph of "Eastern Va. Primary Union" appearing on page 2, Christian Sun, March 9, a sentence beginning with "Is" instead of "the," and a subsequent "in" for "is," destroys the meaning of said paragraph, which, corrected, reads as follows:

"Is not the Primary Union Aim worthy of your assistance? The outline of study, comprising five memory tests, is attractive, printed in leaflet form for distribution among the children, and the incentive to faithful work such that we need only a little more enthusiasm among the grown-ups to get all the children from four or five to ten years of age, in the E. Va. Convention, eager to learn these Scripture texts."

Mrs. J. J. Lincoln.

INSPIRATION.

A brief explanation of this word is, to breathe, to infuse; to suggest supernaturally. So then, with this limited understanding of it, some thought present themselves for study. Some subjects may be studied briefly to get what is in them, while other ones require more time and thorough investigation. It has often occurred that hasty and careless study has produced deficient judgment and wrong conclusions. With this conception in mind, every one ought to take enough time to impartially investigate the thoughts he is thinking and the ones he is judging. Prejudice may sometimes bias the mind and warp every good impulse out of order. Tht word named prejudice is a hard thing to subdue—but if justice and honesty come in, it ought not to be so difficult to manage. If we have been influenced by righteousness, and received the ethical training which the science of Christanity imparts, nothing ought to hinder us in finding the right way and doing the right thing.

Consider some suggestions from these words in 2 Tim. 3:16,17: "All scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." It may not be that every word or part of a sentence is inspired of God, but it is believed that the main leading thought is given by inspiration, and that we must teach and practice it as such. Without this belief our efforts would be in vain and our salvation just a nominal thing. This scripture is profitable for doctrine. That which is taught—the doctrine and principles of the Bible, as inspired of God and written by good men for future ages and generations, is preeminently profitable for every stage and conditon of life.

Timothy was also admonished to reprove, rebuke, exhort, with all long suffering and doctrine. Gentle and timely reproof may bring great reformation to the wayward and cause them to be completely conformed to the teaching of the scripture. Reproof needs to be done in a tactful way so as to produce the best and most lasting results. The scripture is abundantly profitable when used in this way by a skillful teacher. When one teaches with divine authority and is a man of God, he will be heard with interest and profit.

After asserting that all scripture is given by inspiration of God, several things are named for which it is profitable. One of them is instruction in righteousness. They are a code of divine laws for right living, and right living is the only way to have an approving conscience, and a conscience void of wrong is a blessed assurance of acceptance with God . With such helpful influences as the text exhorts us, we are amply furnished to do good works.

With a sense of duty, pleasure and responsibility, each must be inspired to do his best in the honest pursuits of life. The appearance of Elihu and his address to Job in the following words are very expressive: There is a spirit in man: and the inspiration of the Almighty giveth them understanding. That is the

main inspiration we must have, and which we ought to seek until it is obtained. Some danger of being inspired with evil—with bad intentions and corrupt habits. If that Satanic influence which is in the world has the power to tempt and deceive, it must be able to inspire in a wrong way. People must be inspired to do wring because many have a tendency the downward way all the time. But if we have the inspiration of the Almighty, our desires are upward—towards God, and the nearer we get to Him, the more inspiration we have. And all that can be obtained is desirable to move with success the work assigned in the great field of usefulness which is constantly inviting laborers to enter and occupy it.

Many a time have we thought, written, read, spoken, studied heard and acted with but very little inspiration, and all who have been in this condition know what it is. Such a situation can be better understood by experience than any other way, and the realization of it is depressing to the spirit.

Does your subject or the subject inspire you? If it does not give you inspiration, you will not impart it to them who hear you. Inspired by earnestness and the importance of the subject, you have a good opportunity to move others. Many have been heard whose theme did not inspire them, nor those to whom they spoke. The speaker did not get hold of his subject, nor did it get hold of him. How could he do any better when some were coming in while others were going out; many were listless and a few seemed to be asleep? Awake, thou that sleepest, and, what! could ye not have watched with me one hour? might have been suitable words to have spoken on that occasion. I once knew a speaker of ability who was invited to a church to preach for them awhile with the expectation and desire of the people to become its pastor. He preached for them several times, and discovered every time that several of the most prominent members of the church were asleep. He was informed by a member that that had been their custom for a number of years —and that member called them "soul-sleepers." The preacher was glad when the time cae for him to leave—because he could not stand such a sleeping church. There would not have been much inspiration in that church for him, and he did not care to serve them.

A speaker who was once asked, Where did you get your inspiration? answered to saying, The subject itself,—nature and God gave me the inspiration. The answer was a quick and suitable one. If many of us were asked about our inspiration, we would have to say, we possessed but very little, and our looks, acts, and works would tell it without being asked. Do you feel inspired? If you do not, by all means seek for it until you find it. Then, when you possess it, you may impart fresh inspiration and new life to others. For new life is needed in many people, that a greater and more vigorous growth and development may be produced. Practice and cultivatet the best things which will give this much needed new life and the results will be a wonderful improvement. Do not give way to slothfulness, indifferenec, and every imaginary ill or disease, but try to make a stronger pull with growing industry, and when these latent powers show themselves, much better feelings will be realized. Keep straight on trying, hoping, believing and working. These will aid the wheels of progress and move you on faster to better things.

It is true that some subjects will give more and better inspiration than others, and sometimes you will have more than at others—but try to cultvate the spirit that a reserve force may be provided from which to draw at will. Arouse the inactive powers and put them to work. Let ambition come in and take its place side by side with inspiration, and then there will be a double incentive to action. Let the mark be set high, and take good aim to hit it. Be cautious, true, brave, and fearless, trusting in God at all times to giude and deliver. First have confidence in yourself and in the work you are doing—for without it you cannot do so well. Some are timid and retiring and have but little confidence in themselves. They do not know nor appreciatet their ability. Causes unseen and some unknown have produced these conditions. Do not put away your confidence -bring it out, cultivate it, and it will reward you greatly. All such persons should not be censured, but be helped out of this condition by tender and loving encouragement.

Another word imparts inspiration, and that is hope. To hope for better times and greater things to possess makes many souls very happy and urges them on to grasp and realize the prizes which they have earnestly desired. It is the great, much needed inspiration of our being in the dark, stormy hours of sickness, weakness, and adversity—the light by which we see through the vale of futurity—the way by which we enter the glad highway of life. Let every fearful, trembling one cling to it as a sure thing when it is anchored in Jesus. Many have been the songs and sayings about this dear word, but it has lost none of its sweetness by being used so often. It will never grow old—but last forever, gleaming over the dark turbulent passage up the harbor like a light house giving its friendly light on the shoals of danger.

Happiness will give you a good start on the road which leads to success. Failure and disappointment will meet you at many a mile stone and there stand and stare at you with an impudent and boasting look. But wend your way still onward to the goal of triumph and victory. Enemies may try to impede your progress by whispering disoouragingly about you—but with truth and honesty in your character you will surpass them and leave them behind. True happiness, if diligently sought, will give you much helpful inspiration and lend such a charm to your whole being that will wonderfully bless you.

The beautiful, bright and lasting anticipation of heaven, your immortal home, ought to give inspiration to every one who is walking in the beautiful way and comfort his heart with the sweet assuranec that Jesus will guide him there and give that peaceful rest that remains for the children of God.

J. T. Kitchen.

A NEW NICKEL ALLOY.

Monel metal, a new alloy of nickel recently put on the market, contains sixty-eight per cent. of nickel, 1.5 per cent. of iron, and 30. 5 per cent of copper. It is silver-white and takes a brilliant finish, which it retains indefinitely. It is said to possess a tensile strength abont twenty-five per cent. greater and an elastic limit about fifty per cent. higher than the best rolled steel; and it has, besides, the additional quality of incorrodibility. The mechanical possibilities open to such an alloy are endless. For example, the small cast propellers used in hyroplanes or high-speed motor boats are subjected to enormous strain. Some propellers used in such boats make 1,500 to 2,000 revolutions a minute. The strain on a blade sixteen inches long, with a pitch of forty degrees and with the edge of the blade thinned down to an eighth of an inch, is so great that an extraordinary metal is required for this use. Manganese bronze metal bends at the blade tip and becomes useless; but monel metal has been fully tested in such service, and proves to be absolutely rigid.

—Mrs. Maggie A. Porter, wife of Rev. M. P. Porter, for some years pastor of the Main St. Christian Church, Berkley, Va., died at Cheswold, Del., Sunday, March 6th. The remains were carried to Berkley for interment. The State Sentinel, of Dover, Del., speaks in highest terms of Mrs. Porter as an amiable and noble Christian woman.

NOTES AND PERSONALS.

—Whether a delegate or not, you will be welcome as a visitor to the Christian Convention which convenes in Suffolk, Va., April 26.

—Felicitations to Rev. A. P. Barbee and bride, Durham, N. C. The marriage was at Garner Tuesday p. m., Mar. 8, Rev. L. F. Johnson officiating. A most excellent Christian woman is Mrs. Barbee, a daughter of Brother Willis Moring, of Garner. All happiness to them both.

—Mrs. D. J. Sipe, Greensboro, N. C., who was carried to a local hospital for an operation a week ago has been very ill, but at this writing is much improved, and her physician thinks she is now out of danger. Mrs. Sipe has many friends and acquaintances among Sun readers who will join us in wishing her complete and rapid recovery of health.

—A traveler, Crossing the Pacific en route to the Orient recently, writes that five hundred copies of a Buddhist catechism were circulated on board his ship, by the "Young Men's Heathen Association." This Association, no doubt, was gotten up to counteract the work and influence of The Young Men's Christian Association. Satan is ever busy trying to counteract every good influence.

—Prof. W. A. Harper, of the Chair of Latin in Elon Colege, is one of the speakers at the North Carolina Sunday School Convention which convenes at Wilson in April. The Sunday School Beacon speaks in high terms of Prof. Harper whose work as Sunday school teacher and student well qualifies him to speak with authority along ines of Young People's religious work and activity.

—In the death of Dr. Eben Alexander, Professor of Greek, in the University of North Carolina, there passes one of the finest scholars and most kindly and courteous gentlemen in all our acquaintance. Warm hearted, noble and true, he put everybody in a happy mood about him, and inspired those whom he taught to high and holy attainment. The University has lost one of its ripest scholars, and the State one of its very best and finest citizens.

—The Sun's Editor was called to conduct the funeral services, on Tuesday, March 8, from Pleasant Grove Church, Halifax County, Va., of Mr. John Howard Franklin, who died at his home near South Boston, Va., Sunday A.M., March 6th. Mr. Franklin was born August 31, 1836, and was married March 13, 1861, to Miss Ann Rebecca Kent who survives him. There are five sons: John Richard, Walter Prosper, George Cabell, Albert Farmer, Luther Wellons, and one daughter, Mrs. Maud Franklin Rountree, wife of Rev. H. E. Rountree, Waverly, Va. Mr. Franklin was a man of honor, integrity, and many manly virtues and reared a most excellent, honorable and interesting family. We extend a friend's sympathy to the bereaved ones.

—The 27th Annual Convention of the North Carolina Sunday School Association will be held at Wilson, Tuesday, Wednesday, and Thursday, April 5, 6, 7th, 1910. Major E. Moffitt, Asheboro, is President, and the theme of his address at the opening session will be "The True Mission of the Sunday School." The program has been printed and is attractive. Mr. W. C. Pearce, of the International Sunday School Association is to be present and deliver several addresses. At the first evening session, Prof. W. A. Harper of Elon College will speak on "The Power of the Trained Teacher." At the closing session Thursday evening, Prof. W. C. Wicker of Elon College will speak on "Christ Jesus The Man." We note from the program, by the way, that Mr. Pearce, one of the ablest Sunday school workers in the United States, is a graduate from Union Christian College, Merom, Indiana. Mr. Pearce's conversion is told of, in a paper accompanying the program, as follows:

"When Mr. Pearce was nine years of age, a young college student from Union Christian College, at Merom, started a Sunday school in the Pearce schoolhouse, near his father's farm. A revival broke out, and one night young Pearce, though but a child, went to the altar, accompanied by his three sisters and followed by his father. That night the mother saw her prayers answered and her faithful Christian teaching bearing fruit, as the father took down the family Bible, and, with its pages open, dedicated his household to God. A church was organized by the Union Christians, the entire Pearce family uniting, and the father was ordained to preach the gospel."

Mr. Pearce is now a member of the Disciples Church.

Mt. Carmel.

First Sunday in March I was with Bro. H. H. Butler in the communion service at Mt. Carmel. He preached a good, practical sermon. Enjoyed the day and its privileges, and was very much delighted to meet so many friends of other days. Dined with Bro. Jacob Bradshaw and his kind family. He had been kept in by sickness for some weeks but was improving as the lovely spring days smiled upon him. He was bright, pleasant and very entertaining, and the short visit was greatly enjoyed. Bro. Cue A. Watkins of Windsor was with us and made the time pass even more pleasantly by his bright sayings and ready illustrations. He made the social meeting a very interesting one. Bro. Watkins is small in stature, somewhat advanced in years but young in action, and full of energy and originality.

Very many were absent who used to be there when I was pastor of the church, but these changes are expected and will come. Bros. Robert Bailey, Junie Johnson, J. H. English, J. E. Joyner, J. H. Ballard, Jodie Johnson and others are now among the active members. I will mention the name of Bro. Elisha Joyner who is now about 88 years old, and is very active yet. He is the father of J. E. Joyner and Walter Joyner, and is one of the best men I ever knew. This is saying much, but I feel that he is worthy. Have often been in his kind home, and he always treated me like a prince, and I have the highest respect and love for him. Only regretted too much that I could not accept his generous invitation to visit his peaceful home once more, and enjoy his pleasant company, and when I find the time to do so will make him a special visit. If the world had all such good, sober, honest, faithful, friendly characters as Bro. Elisha Joyner, it would be so nice and pleasant to live in. He looks as if he might live to be a hundred years old. His example—his influence is a blessing to any life, church and community.

Dr. Bradshaw, nephew of Bro. Jacob Bradshaw, has located at his home near the church to practice his profession. He is a young man of fine parts, and I think he will succeed. He impressed me very much as having the elements of success, which his splendid manners ought to help to give him.

Today I leave for Luray, Va., to be with Bro. French for a while in his revival meetings near there.

J. T. Kitchen.

THE POSITION OF JAPANESE WOMEN.

Although the women of Japan have always had more personal liberty than in some other Asiatic countries, yet their position has been extremely uneviable, from the American woman's point of view. Many writers describing the charm of the Japanese women, and their utter unselfishness, fail to note the fact that these traits of character that seem so admirable are due to a course of training that completely crushes all personal aspirations and desires; so that the Japanese woman is really nothing

more than a puppet, having no more individuality than has Judy in a "Punch and Judy" show. When you have seen one of them you have seen them all. Such was and is the old time woman in Japan.

What the Japanese code of morals for women is can be seen from these specimens, taken from the lessons that every girl is expected to learn as soon as she is old enough: "The wife has no Lord or master but her husband, therefore she must do his bidding and not repine."

"The rule which women must observe is obedience. When a wife converses with her husband she must do so with a smiling face and humble word and not be rude. This is the principle duty of women: the wife must obey the husband in all that he orders her to do, and when he is angry she must not resist, but obey. All women shall think their husbands to be heaven, so they must not resist their husbands and incur the punishment of heaven."

"Women are stupid, therefore they must be humble and obedient to their husbands."

Besides the rule requiring obedience to husbands, the law is just as strict requiring absolute obedience to fathers and sons. So from the cradle to the grave the life of the Japanese women is never their own. And their smiling faces and gracious manners may hide rebellious hearts and wills that would assert themselves if they only dared. And this desire to assert their own individuality and break away from the cruel bondage in which custom has long held them, is beginning to make itself manifest; and the Japanese women of today are proving that they are not stupid and incapable of learning, as they were once taught to believe. The men of Japan are now seeing their mistake, and are giving to their women, in some measure. at least, the liberty and advantages accorded women by Western nations. But the leaders in these new movements have largely been the women themselves who have been given a taste of the better life in mission schools and through contact with foreign women. A few, more bold than their sisters, ventured abroad after this wider liberty, which they had scented from afar.

So today in Japan we see a new womanhood coming to the front, demanding her rightful place in the home and the social and civic life of her country. The war with Russia gave the women an opportunity to show their capabilities in many ways before untried, and they proved themselves efficient helpers in that time of need. Not only are the women of advaneed thought interested in the emancipation of their own sex, but are also interested in social reforms effecting the character of the people as a whole.

The temperance movement is an example of this kind. There is in Japan quite an active W. C. T. U. and some of the leading women of the nation are working in that organization.

But perhaps the educational movement for girls is one that is most popular at present. At the head of this movement is the Empress of Japan, who has herself founded schools which she personally supervises. Other ladies of high rank are following her example in the patronage of institutions of one kind or another for the benefit of their country. The Emperor is recognizing the need of greater liberty for the women of his empire, as may be seen from this proclamation which he condescended to issue:

"Females heretofore have had no position socially because it was considered that they were without understanding; but if educated and intelligent they should have due respect."

In the olden times the women of Japan were given a more honored place in the social order, and some of the wisest and best rulers were women. The women at one time excelled in letters, for the early poetry was largely the work of women. That the women of Japan were courageous we learn from the history of the country, for many of the wives of the Samurai, we are told, took their own lives rather than see their husbands dishonored. That the Japanese women of today have the qualities necessary for a high type of christian womanhood all who know anything about the Japanese women must admit.

It is quite probable that much of the feeling of disdain for women which characterizes the Japanese people, was due to the influence of Buddhism: for Buddhism declares that "no woman could ever regain paradise unless she were good enough to be reborn a man." Impurity in the home life is one of the characteristics of all heathen nations, and in Japan it presents its most shocking form. Some of the most noted of the Japanese reformers have especially attacked this form of evil, so that conditions are not now so bad as when foreigners first went to Japan after Commodore Perry's visit. In this reform, also, the women, themselves, are a great help. They now have their clubs for promoting reforms in the family life, for culture. and for philanthropic work.

One of the most noted of the Japanese reformers who have advocated an amelioration in the condition of women is the great educator, Fukuzawa. She is not compelled to marry as formerly, and there are now in Japan many unmarried women who are holding lucrative positions. As teachers they are especially acceptable. A recent report of the Board of Education shows that there are 12,000 teachers in elementary schools out of 92,000; and in the fifty-two higher schools for females about two-thirds of 658 teachers are women. There are also Japanese women teaching in China and Korea.

There have from time to time been movements to change the style of Japanese dress for women. Models have been made of modified western dress, that it was hoped would prove more hygienic than the old native dress, but none of these have proved very acceptable. In dress reform the Empress has been a leader, and she now appears at all social functions in European dress. The Japanese women are very neat in their dress, as well as very tasteful. While they wear bright colors, and many of them, they know how to combine colors in such a manner as to bring out a pleasig harmony where otherwise there would be unpleasant discord. When a Japanese woman wants to launder her dress, she takes it all apart, washes the pieees separately and then spreads them out on boards to dry. (They do not need ironing.) She then sews the pieces baek in place, and she has a clean dress.

In the rapid changes that are being made in Japan, and the striving after western ideals, women will come in for their share. There are many, of course, that will be for their advantage, and that we may well wish to see them adopt. There are some things that we western women do that are not so desirable, and some that we shall not wish to see them imitate. We want to see them come into their rightful inheritance as members of the great human family, dominated by christian ideals, but we want them still to retain the sweetness and grace and charm that has made the Japanese women admired by all who have seen her on her native soil.

Jesus would never have taught us to pray, "Lead us not into temptation," if God did not subject every soul to frequent tests. This he does that we may know ourselves. The gold must be brought to the touchstone. Moreover, the trial strengthens while it tests. The prayer means: Lord, we are weak; we are not able to bear severe trials; therefore spare us and strengthen us.—Ex.

—Congress refuses to reward Commander Peary until he produces proof.

*MAKING A HOME.

With bricks and boards and cement blocks,
We may rear the palace dome;
But land or houses, bonds or stocks,
Can never make a home.

Two lives or more, their hearts atune
To the melody of love;
Whose souls in harmony commune
With Him who reigns above:—

Such lives, inspired, form here a part
Of that "building not made with hands."
Home is the citadel of the heart,
Where love, enthroned, commands.

Love's not for self: its stock, in shares,
Must represent the home:
And ceaseless toil and faith and prayers
Build the eternal dome.

*Lines written by "A Friend" and suggested by an editorial in The Sun if March 2 entitled "Making A Home."

"FAST."

In Cambridge, Mass., a certain bank woke up one morning to find its bookkeeper missing, and its funds gone to the extent of about $160,000. That the bookkeeper's name is George W. Coleman is one of the contrasts of coincidences. The bookkeeper is now in jail, but that does not bring back the money.

He was "fast." He speculated wildfiereely. He was "a good fellow" among "the boys." He sported an automobile and many other luxuries. And all, it is said, on a salary of $600 a year.

If the authorities of that bank did not know of the character and conduct of their bookkeeper, they should have known. If they did know, how could any business man have failed to suspect stealing?

"Something from nothing—you can't," we said in our school days. This is as true of a nation as of a man.

Our country, like this Cambridge Coleman, is living "fast."

Senator Aldrich, the government's leading financier, declared the other day in the Senate that our nation wastes annually $300,000,000. This waste is nearly equal to the entire cost of the government during the first Cleveland administration.

President Taft in a recent address asserted that a Congressional commission of business experts would save the country at least $100,000,000 a year by the economies they would introduce.

Congressman Dies of Texas told the House of Representatives a few days ago that 423 officers and employees was too large a number to wait on fewer than 400 Congressmen; and when 90 of them bear the same names as Congressmen, suspicions of nepotism are aroused.

The most absurd waste of all is the $400,000,000 paid annually for war, past war and war that is feared. Past wars, with pensions, cost only $160,000,000 a year. The empty spectre of possible war costs us $240,000,000 a year.

And who pays for all this? Why, you and I. It is you and I, and all our fellow citizens, that are living "fast," like that Cambridge bookkeeper. And the sooner some bank examiner looks into our accounts, the better for all concerned.—C. .E World.

ELON COLLEGE NOTES.

—Easter examinations begin tomorrow, Tuesday, and continue until Tuesday, the twenty-second.

—Mr. Washington May died at his home here Thursday night after a brief illness from cold. Mr. May lacked only a few weeks of his eighty-fifth birthday. He was buried on Saturday at Shallow Ford Christian Church, the funeral being conducted by Rev. J. D. Andrew of Burlington, a German Reform minister. The deceased was not a member of any church.

—Mrs. J. B. D. Rhodes, of Harrisonburg, Va., mother of Mrs. E. L. Moffitt, is visiting her daughter.

—Mr. John R. Shepherd sold his farm last week to Mr. J. C. McAdams and moved back to his old home community near McLeansburg. It is said that Mr. McAdams will add to the house and will rent or sell to Mr. J. Fletcher Summers, the cashier of the Elon Bank. Mr. Somers with his family has been boarding at the Huffman Hotel since he moved here early in January, there being no residence available for him.

—Mr. S. J. McAuley, of Chapel Hill, was here a few days ago to rent or buy a home. He made arrangements, we have been informed, to move his family here in the summer.

—The College preacher last Sunday was Rev. W. F. Ashburn of the Methodist Protestant Church, Liberty, North Carolina. Mr. Ashburn had good attention and preached a helpful gospel sermon.

—The tentative program of the Quadrennial Christian Convention, as published in the Herald of Gospel Liberty two weeks ago, gives Rev. J. O. Atkinson, D.D., editor of The Christian Sun, as the speaker who is to preach the Convention Sermon before that international gathering in Albany, N. Y., Oct. 13, 1910.

—Revs. L. E. Smith, J. Lee Johnson, J. F. Morgan, W. L. Wells, and A. T. Banks, ministerial students, were all away Sunday to fill regular appointments.

—Grippe seems to have about spent its force here where it had a good many victims. Dr. Moffitt seems to have gotten a double portion, but he is able to be up again.

—Several purpose going from here to the Southern Christian Convention in Suffolk the last of April.

—The Teaheres' Normal Course to be given in the College April 5th to May 27 is likely to be pretty well patronized. It is open to all public school teachers and others looking forward to that vocation. Prof. T. C. Amick, Superintendent, or President Moffitt, will give full information upon application to them.

W. P. Lawrence.

WHAT PASTORS THINK OF THE CHURCH PAPER.

In a recent sermon Dr. Fred D. Hale, now of Dallas, Texas, said: "I believe just as much in the denominational paper as a department of church work, as I do in the Sunday school, or the Woman's Missionary Society, or the Current Expense Fund; and a first-class committee should be appointed to look after the interests of the paper, just the same as one to look after other departments of church-life and work. I can as conscientiously give this morning's service to this cause, as to give the hour to speaking of, and taking a collection for, Foreign Missions." In conclusion, he appointed a strong committee to look after the interest of The Standard; had subscription cards passed through the congregation, and added: "Every home in the church, whose representative does not subscribe for the paper today, will be visited in the interest of this department of church work."

All our Conferences last fall highly approved and heartily endorsed The Christian Sun and urged that the paper go into every home represented in the Christian Church.

In one of our Christian churches The Sun goes into every home represented on the church roll. That church raises, with ease, all conference calls and gives, of its means and influence, to many worthy enterprises. There is a reason.

Every wide awake pastor wants The Sun in every Christian home.

—The ministers of the different denominations of Durham, N. C., because they wish to be consistent, and not give the semblance of approval to Sunday news-papers, have decided to publish announcements of their Sunday services in Saturday morning papers instead of the Sunday morning papers as heretofore.

"THE MAN WITH THE BOOK."

Only those know the Bible who read it for the message that it has for them. There are some who study it for other reasons,—to investigate its authorship, its antiquity, its "reliability," its compilation, and the like; but if they confine their study to that, though it continue through a lifetime, the Bible is a sealed book to them, and of no lasting value to their lives. Charles Waters, of England, led many hundreds of thousands of persons into a living knowledge of the Bible. As the founder of the International Bible Reading Association, he lived to see this Word-revealing organization grow until it has reached nearly a million members in all parts of the world. The Rev. Carey Bonner, in a memorial address made just after Mr. Waters' death, pointed out this significant fact of the one whom he called "The Man with the Book": "He accepted it [the Bible] as 'God's Book for man's life,' and was untroubled by any theories either of its origin or interpretation. **He believed that to read it was of greater worth than to argue with it.**" God has a message for us, through our reading of the Bible, that he sends in no other way. We may let him enrich our lives through its pages, or not, as we choose.—S. S. Times.

TIES THAT BIND.

Constant attendance upon the services of the sanctuary binds the hearts of men to the best things as with chains of gold. We do not want fetters to bind us to evil things. We do not wish to be bound to unjust and tyrannical masters. But we greatly need to be bound to the best things, the best thoughts, the best ideals, the best principles, the best life. We covet fetters which will hold us close to these things. Such fetters are forged in the house of God.

Memory is a tie that binds. The memory of early days when father and mother and all the children took sweet counsel as they journeyed to the house of God together, when they sat together in the same pew, listened to the same message of life, sang together the same songs of praise, bowed together at the mercy seat and took the holy communion together, has saved many a soul in the hour of sore temptation, and has brought back many a warderer to the fold again.

Some say their recollections of the church and the Sabbath are not pleasant nor edifying. They tell us that their parents led them to the house of God so often when they were children, that they got a surfeit of religion and have never cared to go to church since. It is possible that some children have been required to keep the Sabbath, to go to church and read the Bible in a way that did more harm than good. But this reason which some give for the neglect of the sanctuary is, in most cases, a poor excuse. It is often a cowardly and unmanly attempt to shift the responsibility for their delinquency to the shoulders of their dead parents. There may be a few who have not profited by the memory of early religious impressions and privileges, but thousands can tell a better story.

Habit is another tie that binds. It is easy to form a bad habit by repeating an evil act many times. In the same way a good habit may be created. As one may form a habit of drinking strong drink by drinking every day for a long period until he cannot get away from it, as one may form a habit of going to the saloon by going every day for years, until he cannot stay away, so one may form a habit of going to church, of reading the Bible, of keeping the Sabbath holy. Such habits will bind the soul to things high and noble.

Affection is another tie. We love those things from which we have received benefit. Many love the house of the Lord for this reason among others, "How amiable are thy tabernacles, O Lord of hosts; my soul longeth, yea, even fainteth for the courts of the Lord. I have loved the habitation of thy house, the place where thine honor dwelleth." It is easy to follow the lead of our affections. Happy is the man who in early life learned to love the church, the Bible, the Sabbath, the people of God, the songs of Zion and the Lord of the Sabbath and the sanctuary. These affections will bind his soul to the things which are noble. These are fetters which no man need fear. Some fetters every brave man will spurn; but recollections of home, of the church, habits of doing good and affection for the things that endure and elevate, are fetters in which our souls take great delight.—N. Y. Christian Advocate.

CHRISTIAN STEWARDSHIP.

Differences of view as to just what proportion of our income ought to be set aside for this use or for that must not be allowed to obscure the great central fact that all that we have is God's. Since each man who has control of any portion of this world's goods is an independent and self-directed steward of the manifold grace of his Lord, nothing is more natural than that divergencies should arise as to the manner in which each shall apply the goods committed to him. But that which the Church needs most of all today is a keen and convincing consciousness of the basic truth that all is God's. The man who thinks of himself as an administrator for anothre has a wholly different point of view from him who says: "Shall I not do what I will with my own?" We hear much in recent years about "trust funds." Men are increasingly sensitive concerning the handling of such holdings. And it is well. Fundamental honesty is involved here as in few other kinds of transactions.

But all that Christians have is God's. This is the plain teaching of Jesus. We are undergoing a test to see whether we shall prove sufficiently faithful with "that which is another's" to have committed unto us the true riches—something which may indeed be our own. Just as in business the subordinate never knows when his handling of inferior matters may determine his fitness or unfitness for promotion, so we, buying and selling, receiving and paying that which seems to us but filthy lucre, "the unrighteous mammon," may be nevertheless fixing thereby our eternal destiny.—Sel.

HOW SHE STOOD THE TEST.

The following incident related by Ida J. E. Wright, missionary to China, shows the character of some of the Chinese Chrisitan girls:

"One day, Diao Yong Hwa was called home to her guardian grandmother's funeral. Her new guardian, an uncle, immediately tried to force her to give up school, rebind her feet and marry into a heathen family. Failing in this, she was refused all protection. Yong Hwa in great distress cried out, 'I am a Christian; I cannot go back.' She had given many an evidence of true Christ-likeness in school, since that night she gave her only muffler to the Yellow River flood sufferers. How would she stand this test? None of us who sympathized could offer help. Yong Hwa on her knees was heard to sob out: 'Oh, Heavenly Father, you do not despise an ignorant girl like me. Wilt thou not help me for Jesus' sake?' It must be that the Heavenly Father heard this cry for, just at that time, an English tourist overheard the story and said, 'I will pay Yong Hwa's expenses until she finishes school.' There are many such direct, indisputable evidences that God loves these little ones and delights to hear their prayers."

"Christ is in these who 'round you wait,
Make much of your dear Lord!"

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

POWER ON EARTH.

The Son of Man hath power on earth to forgive sins. Matt 9:6.

(Golden text for Sunday, March 20. A seven minutes talk.)

We too often think that the power of the Son of Man is very, very far away—as far away, in fact, as heaven and eternity. We think that Christ is capable of making us strong and happy and beautiful—when we get to heaven. First, however, we must die and go through the grave and get to glory.

What teaching in Scripture is there to show that the Son's power is not operative on us here, to make us strong and happy and beautiful, as much so as in some other world or time? We certainly need such power here. Here are weaklings, and unhappy, and ugly. I have no idea that I shall be deformed, distraught, unhappy when I get to heaven. If the Son of Man is going to help me, I want Him to help me now, and here. He that is whole needeth no physician. I want the Physician while I am sick. I want help now while I am in need. I crave strength while now I am weak.

And that is exactly what the Son of Man offers. The Son of Man hath power on earth, the right is His, the might is His, the authority is His to help you and me while we are here and need Him. The best human friends I ever had were those who helped me when I most needed help. Surely the divine is no less beneficent than the human. If you wait till the day of my despair and danger is over and then come to bring me hope and release I cannot thank you much. He shall have my gratitude who helps when I need help.

But what fatalists we are in this world. We so often take what is, to be the divine order. Fact is, however, that what is, is frequently the Satanic and the human order. Here was a poor paralytic who was down. The Satanic arrangement and the human order was for him to stay down. But the divine order interferes. It puts a stop to the "natural order." It was "natural" for a praralytic to be down: it was the divine order for that paralytic to "arise."

The Son of Man confronts man with the impossible. The most impossible thing on earth for a paralytic to do was to get up. That is the very first thing the Son says the paralytic must do. Man has ever been turning his face away from God and saying, "My God, I cannot." God ever turns His face to man and says, "My son, you must." Because a man is down is no reason why he should stay down. It is, per contra, the first reason why he should get up.

I have no doubt but that this paralytic brought on his helpless condition by a life of sin, indulgence, licentiousness. He was yet a young man. Christ shows this by saying "Son"—the Greek word used meaning boy, young man. Christ saw the furrows that sin had made upon his bright, youthful features. He beheld a man down and out before his time, brought low before the flame of youthful vigor had all gone out. And so, reading deep into the first cause of this young man's trouble the Master says, first, "Thy sins be forgiven thee." Sin had brought him to where he was. Sin must be removed to bring him back to where he should be. The Son of Man did the most important thing first—He forgave the young man his sins. The Son of Man removed first the disease of the soul, and then removed the ailments of the body.

This is the divine order. It strikes deep. It reaches to the foundation of all disease and ailments and difficulties.

And that divine order prevails to this day. The Son of Man hath power on earth to forgive sins. I saw a man staggering and failing and falling by the way the other day. "Why don't you quit, my friend?" "I can't. I have a natural, even an inherited appetite that I cannot control." "The Son of Man hatah power on earth, here and now for you, if you will call upon Him and let Him."

Against every weakness of human nature, against every freak and failure of Satanic ordering and arrangement, the Son of Man offers divine strength, a power to overcome—a power to get up, to walk, to carry even that which has been the emblem of our frailty and our weakness. "Oh Son of Man, evermore give us of that strength."

MAKING READY FOR THE CONVENTION.

In membership the Southern Christian Convention is not a large body. It was never so designed. But its members go clothed with much power, delegated, as they are, by the several Conferences, whose representatives they are, to speak and act not only for the several separate Conferencese, but for the numerous churches that compose the conferences. So if the membership is small, the work to be done is large.

There is not a department of our church work that the Convention does not undertake to direct and shape the policy of. Elon College, The Christian Sun, The Christian Orphanage belong to the Convention: our Sunday school work, our Mission Interests, Home and Foreign, and our Publishing Interests are all directed by the Convention.

It is useless to say that an assembly of such a kind should have the deepest concern and highest wisdom that the entire church can command. The interests to be considered are worthy of the best and sanest judgment that can be given. To go into such an assembly without due thought and proper preparation were nothing less than fatal negligence and unpardonable indifference. Every delegate elected to the Convention should try to get himself in readiness, by serious thought and service, for the duties encumbent upon him. The Convention is not far off—a little over one month now—and every member should see to it that he does his part to make this the best possible session of the Convention. Remember the date—April 26-29. Place, Suffolk, Virginia.

A LACK OF LEARNING.

How very often do you hear men and women deplore their lack of learning. They had poor school advantages when growing up, or cared more for other things than for schools and knowledge. It is too late now, and they deplore a fate that has worked for them so much ill, inconvenience and embarrassment.

This is pitiable, but when the opportunity for schooling is gone, there is nothing which can come so near supplying the lack, and meeting the need, as a simple, trustful, sincere faith in God, and in His divine presence and power. Said a consecrated man, when regretting, and explaining, that he did not have the intellectual powers that some had, "Thank God, I can have faith, and that does not require intellect." A friend replied, "No, it does not require intellect, but it makes intellect." There is nothing that clarifies intellect, and adds to its acumen, like faith.

Nicodemus, a very learned scholar,

came to Christ and wanted to be taught of Him a deeper knowledge. Christ refused to teach him. Nicodemus was powerful of intellect, but weak of faith. And Christ gives Nicodemus a lesson to try his faith, an exercise to help his faith. There was a very broad side of Nicodemus' intellect that had not been developed, that of faith.

Intellect, learning, scholarship can never take the place of faith, and can never go as deep and reach as high. But faith can take the place of intellect, scholarship, learning, and can reach higher and go deeper.

SUFFOLK LETTER.

Hobby-Horses.

Hobby-horses have motion without locomotion. They move but make no progress. There are three kinds of hobby-horses.

Physical hobby-horses are ridden by children in the hall or on the front porch. There they remain and the children amuse themselves by riding the hobby-horses, sometimes without mane or tail. If the children never ride any horses but hobby-horses they will always remain in one place. Progress in the physical world will be made by leaving the hobby horse and mounting a real, live horse and realizing the difference between motion and locomotion. Any physical possession or occupation may become a hobby. One may dwell upon his possessions or be absorbed in his work or business to the exclusion of all other things, so that up and down in one place and on one thing he rides through all the days. You cannot get one like that off his hobby. You may have seen a grown man riding a hobby-horse in a merry-go-round. You know how he looks; but to see a man on one thing all the time, no progress, no advancement, one endless up and down, like a boat at anchor in the bay, you feel that he ought to get on a live steed and go speeding along the highway. The snort of the horse, the clatter of hoofs, the thrill of the man, all indicate life, enjoyment, progress.

There are mental hobby-horses, intellectual pursuits, on which men dwell with such persistence that knowledge becomes useless by reason of thinking ever on one thing and in one place. One man reads all the time. There he sits, book in hand, turning pages till far in the night. In the glow of the morning he is at that same chair, the latest book on his table, and his eyes move over its pages of the latest thoughts on the livest subjects. No new thought escapes him; no old thought is lost on the subject he loves. He has gathered material enough to bless a whole country and yet he has not touched a single life with all his vast store of knowledge; the fact is, he rides a mental hobby-horse. Invention is another man's only thought. He has invented many new machines, but none of them are in use; he has struck a new idea now and he will try again. Invention, invention, sounds sweeter to his ear than any music from harp or human throat. Up and down he rides on that broken thought of his till months run into years and work days run into wasted life and the world shows no sign of his efforts except a warm place on the floor. Ideas, like energy, amount to little till they are turned on to some honest work. The river runs on for centuries and does nothing but run in the same groove until the dam is thrown across the stream and turns its power onto a wheel and then the river grinds the grain, spins the cotton, weaves the cloth, lights the city, or sends a car across the plain. All that reading should be put out into human impulse, sympathy, love, help, contact with the great world of humanity without books.

Again there are spiritual hobbies. There is a difference between the specialist and the one who rides a hobby. The specialist knows many things and then seeks after perfection in one thing. If a doctor, he takes a broad course in medicine and then specializes on skin diseases; eye, ear, and throat; or some other department of medicine. A hobbyist takes up the one thing first and never leaves it. In religion one doctrine may become the hobby; it may be election, free grace, baptism; it may take the form of some moral reformation; temperance, social betterment, education, sanitation; no matter what is the chosen subject, other great subjects are obscured by it. It may be Sunday school; he will go to Sunday school, he will study its lessons, he will teach; but that is as far as he goes. His text is, "this one thing I do." He will build his character on one virtue, develop his soul on one grace, and construct his theology on one doctrine. There he is up and down on that one experience. The hobby-horse Christian never grows, never develops, never makes progress. God never intended Christians to rock on hobby-horses like children, but to "mount up with wings as eagles; to run and not be weary; to walk and not faint." Paul calls the Christian life a "race," and the Christian cannot run a race on a hobby. A hobby-horse makes more noise and less progress than anything in the house.

W. W. Staley.

EVERY STATE PROLIFIC OF GREAT MEN!

One of the great dailies of this city stated that no other land with a population relatively so small, has ever produced so many great men in so short a time as Virginia, **Massachusetts excepted.** General Roger A. Pryor, lawyer, soldier, congressman, judge, takes exception to excepting Massachusetts and says: "With a white population of 350,000 Virginia produced to the world these great men, namely, George Washington, Thomas Jefferson, James Madison, James Monroe, John Marshall, and a Patrick Henry—Henry, the forest-born Demosthenes, whose thunder shook the Philip of the seas." General Pryor, with these great men to support, exclaims: "Did Massachusetts ever present such a group?"

The reviewer of the History of Virginia says: "**Perhaps many have speculated why a State so fertile in greatness before the Civil War has been so barren of it since.**"

"It suffices to answer," says General Pryor, "that during the Civil War Virginia produced Robert E. Lee, Stonewall Jackson, J. E. B. Stuart and George H. Thomas."

Another statement obnoxious to him. is that "Her breed of great statesmen seems to have become suddenly extinct." General Pryor says: "What of Senator John W. Daniel? If there be an abler and more eminent statesman in the land, please point him out."

In his first answer General Pryor is unanswerable, in the second very strong. In the third his one man is highly honorable and able and equal to, though unlike any of the recent senators from Massachusetts.

It is interesting to see the spirit of a man at the age of General Pryor. He figured prominently in the Congress of the United States from 1859 to 1861 and challenged Congressman Potter to meet him in a duel. The etiquette of the code gave Potter the choice of place and weapons. General Pryor at that time was very slender; Potter was immense. There would have been very little hope for Potter if pistols had been the weapons, and there would have been very little hope for Pryor if he had accepted Bowis knives. General Pryor declined on the ground that the knife was "barbaric," or words to that effect. He entered the Confederate army, rising to the rank of brigadier-general. After the Civil War General Pryor came to this city, practiced law and rose to eminence. At eighty-two years of age he is one of the most interesting characters hereabouts.—N. Y. Advocate.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward	$361.22
Dues:	
Addie Newman	$ .20
Clarence Newman	.20
Minnie Highsmith	.10
Alda Highsmith	.10
Monthly S. S. Offering:	
Greensboro, Jan. and Feb.	4.08
Henderson, N. C.	3.00
Citizen's Class, Elon College	5.00
Thanksgiving Offerings:	
'The Orphan's Friend,' Holland, Va.	5.00
Special Offerings:	
C. D. Johnson, Graham	5.00
F. M. Carlton, Durham	6.50
Sale of eggs	2.00
Society at Itate, Va., by Rev. C. C. Jones	3.50
Amt. 8th week	34.68
Total	$395.90

Elon College, N. C., March 9, 1910.

My Dear Children and Friends:—

Nice little report this week, showing the varied interests felt in Orphanage work by the different personal and collective gifts. We are thankful for each donation, and the small amounts help to pay our large running expenses.

We have two more weeks before we will close our report for the Convention; and we do trust that each person who in any way has Orphanage Funds on hand will report same at once, as it should be included in this report. We hope the many friends, schools, and churches will help us liberally so that the "**Grand Total for 1908-1910**" will be large.

No donations this week. Let all rally to the work!

Yours hastily,
Uncle Jim.

Henderson, N. C., Mar. 7, 1910.

Dear Uncle Jim:—

We were quite frightened last night. Part of Uncle Corbitt's buggy factory was burned, and the sparks fell in our yard, so it kept us all the time to look after them. The total loss was about sixty or seventy thousand dollars. Enclosed you will find forty cents, our dues for Feb. and March.

We will close with love to all.

Your niece and nephew,
Addie and Clarence Newman.

Sorry to know of your fright, children, but glad that was all. It might have been much worse for you. Let us thank God for His great care over us.

Chipley, Ga., Feb. 23, 1910.

Dear Uncle Jim:—

I thought I would write my letter for March. I am busy in school now. We have been having a lot of rainy weather here. We do not have many pupils on rainy days. You will find a dime.

Your friend,
Minnie Highsmith.

School will soon close, I guess; then for warm weather and sunshine! Will we not enjoy it after the cold, wet winter?

Chipley, Ga., Feb. 28, 1910.

Dear Uncle Jim:—

I want to join the band of cousins.

I go to school. My teacher's name is Miss Bessie Armstrong. She is good to us. I am nine years of age.

Yours truly,
Alda Highsmith.

P. S. You will find ten cents.

You are very welcome, little Southern girl. Hope the Spring will bring other southern flowers to bloom in the Corner.

JAPANESE CHILDREN.

"The children live in such funny little houses. There are no carpets, only nice, soft, thick mats made of grass. They do not wear any shoes in the house, so when you go to visit them you must leave your shoes outside the front door. Then there are no proper walls, only sliding shutters, so you can easily go from one room to another. There are no glass windows, only paper, so you cannot look out of the window instead of doing your lessons. Then there are no fireplaces. The Japanese do not like smoky coal and chimneys, so we burn charcoal in a little round sort of basin, which can be carried from room to room.

"They have no knives and forks, but use chopsticks—two straight little pieces of stick. How would you like to eat an egg with these chopsticks? They do not sit round a big table, but on the floor, and each one has a little tray with all he is going to eat on it. The mother or servants sit near and fill the bowls with rice as they are needed. At New Year's time we always invite the Christians to tea. We sit all around the room with our little trays in front of us. It is very rude to talk until the meal is finished.

"I wonder how you would like to go to church in Japan? There are very rarely any seats, so you must sit on the floor.

"How would you like to go to bed in Japan? There are no special bedrooms, and no bedsteads, but in all the rooms there are large cupboards, and in these are kept thick quilts, one of which you sleep on, the others you cover yourselves with. When you get up in the morning you probably have to wash in the garden, as Japanese do not think it at all nice to wash in the house.

"They have large, beautiful temples where they go to worship, but in every house there is a shelf of idols, and every day they give the idols rice and flowers, and at night they put little lamps before them. Oh, it is so sad to see the people worshiping wood and stone images! Even little babies are taught to clap their hands before ugly idols, and when we tell them that those idols cannot possibly hear and answer prayer, sometimes they get very angry.

"I am glad to tell you that there are many little boys and girls in Christian schools, and these do not worship idols. They have heard about our loving Heavenly Father, who always hears and answers prayer.

"When the children come to Sunday school they call out, outside the door, 'Go men nasai.' This means, 'Please excuse me.' There are no bells or knockers to Japanese doors, so they say this to let me know they have come. Then they take off their wooden pattens (shoes), and with a very low bow, say, 'Konnichi wa' ('good day' or 'good morning'). Then they kneel in long rows on the floor, and we sing just the same hymns as you do, only translated into Japanese, which is a very difficult language. Then they learn their text or lesson. They learn the Lord's Prayer,

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Ten Commandments, part of the Sermon on the Mount, and lots of texts. During prayer time, they bow their heads to the ground and never think of looking about. I know you will often think of these children in Japan and pray for them, too."—Woman's Evangel.

HOW MISSIONARIES ARE MADE.

The following clipping shows how we may increase the number of candidates for missionary service in the Methodist Protestant church:

"Dr. W. H. Park, the cultured and consecrated medical missionary, who represents our church (M. E. South) in China, and who is in charge of the Soochow Hospital and Medical School, in a speech last week at the Young People's missionary meeting held at Montreat: said, 'If I had a thousand lives, I would give them all to China.' This was the noble utterance of a noble man. Dr. Park was the son of a Georgia farmer, and was brought up in the country away back in the interior some thirty miles from the railroad. His parents were regular readers of the Wesleyan Christian Advocate, the organ of the Georgia Conference. A sister of Dr. Park told the writer that when she and her brother were little children, they looked forward eagerly to the weekly visits of the Advocate, and they read every sentence it contained. One day the boy read a letter from Dr. Young J. Allen giving a graphic account of the conditions in heathen China. That article aroused the boy and lifted him up where he could see the world that lieth in wickedness and he said, "when I grow up I am going to China as a missionary." He studied medicine and went to China and has done a great work there for the church. The reading of one article in a church paper gave to the heathen world the life service of this good man. Fortunate is that home where the church paper goes and is eagerly read by the children.

"If that youth had not been a reader of that good paper and as a result come in contact with the great thought and purpose which permeated the life of Dr. Allen, he might today be leading an obscure and narrow life and his whole journey through the world would have been over a different route, but providentially it was otherwise, and God is using this Christian doctor not only to minister to the bodies but to the souls of his patients and not only to instruct the Chinese youth in the way of the physician's art, but also in the way of life eternal."

The following message was sent by a Chinaman to Bishop Cassels of West China: "Go and tell the missionary that he must send a messenger—a preacher here to teach us the way of life; otherwise we shall make our cry against those who refused to come and teach us." These millions of unsaved souls we must confront at the bar of God. Said a heathen to a missionary: "How long have you known Christ? Did your father know Christ?" "Yes," "Did your grandfather know Christ?" "Yes." "Then why have you been so long in coming?"—Sel.

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"Miss Morrill, a victim of the Boxers in China, tells us what made her a missionary. One day she tried to impress the mind of her Chinese pupil with the love of Jesus as Savior of the world. The Chinese lad looked up and said: "I wish some woman would go to China and tell my mother that; she will never know it unless some woman goes." These words caused her to offer herself at once to the Ameriean Board of Foreign Missions,"

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

ORGANIZED CLASSES—AND THE BIG-BOY AND THE BIG GIRL PROBLEMS.

The Organized Class offers the best solution to the big-boy and the big-girl problems. How? By building around the boys and girls a senior fortification so high that they cannot get over it. Big boys want to do as they see men do; big girls will certainly do as they see women do. When the boys and girls see their parents and their older brothers and sisters and the other grown-up people remaining out of the Sunday school, can they be reasonably expected to attend?

When they go to the Sunday school, where there is no Organized Class, what do they see? A crowded primary department; junior and intermediate departments that are tolerably full; young people of their age, not a great many; a gray-haired old veteran of the Cross, perhaps two or three of these, with a sprinkling of adults of middle-age. How can they keep from concluding that the Sunday school is the place for children and very old people, people about to die? Who can fault them for being impatient for the time to come when they too will be old enough to stay away?

But suppose an Organized Class or two have made their advent into the Sunday school and that in these classes are found the young people of the community above 16 years of age, and the older adults as well, even their own fathers and mothers, what would be their opinion then of the Sunday school? Don't you suppose they would fondly anticipate their sixteenth birthday when they would be graduated into one of these classes? Try it and see.

The Organized Bible Class is a senior fortification so high that the big-boys and the big-girls cannot get over it. It will solve the big-boy and the big-girl problem.

Christian Endeavor in N. C.

There are or have been in N. C. upwards of 700 C. E. Societies. Many of these are dead; many others are so nearly so that they do not affiliate with the State organization. Our church has 24 Societies in this State and every one of them is reported to the State Union. Here is hoping that everyone of them will send delegates and full reports to the next C. E. State Convention which meets in High Point, April 22-24 inclusive.

A varied and instructive program has been prepared, and weighty and eloquent addresses may with confidence be predicted. Our people come in for their share of the good things. Prof. W. P. Lawrence is to conduct a Quiet Hour Service, the theme of which is "Christ for Me." Dr. J. O. Atkinson will preach the Convention sermon. There will be two Christian Endeavor specialists in attendance from outside the State, Dr. C. H. Hubbell, Adrian, Mich., and Dr. G. W. Haddaway, Baltimore, Md. Dr. Hubbell is the general secretary of the Young People's Work in the Methodist Protestant Church in America Dr. Haddaway is ex-president of the Maryland State C. E. Union. The speakers from North Carolina represent all the denominations and are men and women of ability and power. "High Point, 1910" bids fair to be a record- making Convention. What is **your** part?

Sunday School Association of N. C.

The 27th Annual Sunday school Convention for N. C. meets in Wilson, April 5-7. Of this body our good friend and brother, Major E. Moffitt, Asheboro, is president. He will preside over most of its sessions and will deliver an address from the subject, "The True Mission of the Sunday school." Prof. W. C. Wicker is a member of the Executive Committee and is to conduct the devotional exercises of the concluding session, theme, "Christ Jesus the Man."

Mr. W. O. Pearce, known throughout the world as a great Sunday school leader, the present Superintendent of the Adult Department of the International Sunday School Association, is to attend the Conveniton as a specialist and will make addresses on "Essentials of Success in Adult Bible Class Work." "The Meaning of the Modern Sunday School Movement," "Adult Bible Class Federations," and "The What and How of Teacher-Training." In addition he will conduct two or more round-tables or open parliaments on Sunday school methods. Dr. A. L. Phillips, general secretary of the Sabbath schools of the Presbyterian Church in the United States, will also take copious part in the Convention. Messrs. Tuller and Meredith will have charge of the music. This promises to be a great gathering. Can **you** go? It will **pay** you.

IMPRESSIONS OF THE LAYMEN'S MOVEMENT.

Number VII.

There never was in North Carolina, it is said, a body of men of 1500 held together for one purpose three days, prior to the Laymen's Missionary Movement Convention. At no time in the history of religion in North Carolina have men been more earnestly called to service than at the present time.

The Convention was called to order each day at 9:30 A.M., with Rev. H. C. Lilly, D.D., presiding. Devotional exercises at the opening of each session were conducted by the chairman with Scripture lesson on the Call of Abraham, Levi, and Peter, to service. The great audience responded with appropriate Scripture quotations and sentence prayers in concert. The entire session was filled with interest and enthusiasm; I mean by enthusiasm, filled with God.

As for myself, I think that I was never in a meeting when the presence of God was more plainly felt than there. Each speaker spoke as if speaking from the throne of God, and the Holy Spirit accompanied each word and thougth to the souls of men.

"They all met in one accord," having for their motto, "The Evangelization of the World in this Generation." Harmony prevailed throughout the entire session. The central thought as expressed in word and action was the uniting of all Christians to "evangelize the world in this generation."

Surely the uniting of the minds and action of 1500 men means much in carrying the gospel to all the world. It was said by Bishop Lloyd that it "takes no prophet to see and tell that the gospel will soon be carried to all the world and that the second coming of Christ is near at hand. Surely the Christian people of our good State were never moved as they were moved in that Convention. Surely the effect of no meeting was ever felt in all Protestant Denominations in North Carolina as from this one.

As to the result of the meeting, I can't say; but my prediction is that it marks a new epoch in the history of foreign missions. I believe it means more than 100 per cent. increase for foreign missions, and if it means that for for-

eign missions, it will mean much for home missions.

Let us who were there not let the spirit of inspiration as we gathered it die, but let us carry it to our churches, and let the people be inspired to higher attainments in religious experience.

We want to be alive to the spirit and teaching of the movement and then to keep in touch with Jesus and He will keep us sweet. A. T. Banks.

C. E. TOPIC FOR MARCH 20—A FEW SUGGESTIONS.

Money a Curse or a Blessing.—Luke 12: 13-21; Matt. 6: 19-21.

If there is a Tenth Legion Band in the Society's membership, let it lead. If not, and there is a Finance Committee, let it lead.

The Leader.—The leader should be the most hilarious—for that is what St. Paul meant by cheerful—giver in the entire membership—a man or a woman whose liberality is unstinted and whose joy in giving is well known. The power of his reputation will give added weight and authority to his words. He should, of course, not make his remarks personal, but should speak in general terms of the duty, the privilege, and the satisfaction of giving.

The Scripture.—Let the president read the selection from Luke and the Secretary briefly comment. Let the pastor read the one from Matthew and the vice-president briefly comment.

Written Work.—Have a three-minute essay or two on one or more of such themes as these: The Origin and Worth of the Tenth Legion; What the Bible Teaches About Giving; Systematic Giving; Wealth as a Trust.

Scripture References.—(To come in under voluntary participation):

Why Christ drove them out: John 2:15.
Money satisfieth not: - - Eccles. 5:10.
Money the gift of God: - Eccles. 5:19.
A Contrast—which? - - Prov. 15:27.
Honor God with wealth - - Prov. 3:9.
The root of evil: - - - - 1 Tim. 6:10.
Greedy for gain: - - - - Isa. 56:11.
Judas and Money - - - Matt. 26:15.
A rich disciple: - - - - Matt. 27:57.
Desire for liberality without substance: Acts. 5,2,5,10.
System in Giving - - - - 1 Cor. 16:2.
The Tenth is the Lord's:- - Lev. 27:32.

Question Spurs.—(To be given as voluntary participation):

How can we serve God with mammon?

How do our expenditures reveal our character?

What are some harmful expenditures? (To several.)

What is Mammon or Weath?

Is the power to make money a talent?

Ought a man to be blamed for making money?

For what are rich men blame-worthy?

What do you think of Mr. Rockefeller's great gifts?

What determines the value of gifts to the giver?

What determines the value of gifts to the receiver?

What is tainted money?

Why is tithing a duty?

What are the advantages of system in giving?

What are the joys of giving? (To several.)

The Pastor.—The pastor should try to impress upon the society the value of tithing and of systematic giving.

For Next Week: Easter Meeting.

M., Mar. 21, Paul's Longing, Phil. 1:21-26.

T., Mar. 22, Our Earthly House, 2 Cor. 5;1-5.

W., Mar. 23, Jobs' Triumphant Faith, Job 19:25-27.

T., Mar. 24, Hezekiah's View of Death, Isa. 38:1-22.

F., Mar. 25, Paul's View of Death, 1 Cor. 15:42-55.

S., Mar. 26, Christ's Own View, John 14:27-28.

Sun., Mar. 27, Topic,—Getting Ready to Live Forever, Eccles. 12:1-7.

Suggested Program.

1 Scripture and comment.
2. Chain of prayer.
3. Song service—two or three songs.
4. Leader's Remarks.
5. Leader's prayer.
6. Special solo, duet, or quartette.
7. Written work.
8. Voluntary participation. interspersed with song.
9. Pastor's five minutes.
10. Song. Offering. Mizpah.

JACKIE'S THANKS.

Jackie was staying in the country and his cousin Frank asked him to pull up the weeds in the garden. Jackie worked faithfully all morning, but when he had finished his task, no one thanked him for his trouble.

It was rather hard for Jackie to do so much work, and then not to receive any thanks, but when his auntie put him to bed that night, Jackie wore a cheerful smile, and he said: "Auntie, this morning I was sorry I worked so hard pulling up the weeds, but now I am glad."

"How is that?" asked his auntie. "Has cousin Frank thanked you?"

"No, he hasn't," answered Jackie, "but inside of me I have a good feeling. It always comes when I've been kind to any one; and, do you know, I've found out what it is."

"What is it, darling?"

Throwing his arms around his auntie's neck, Jackie whispered: "It's God's thanks to me."—Selected.

MAKING SUNSHINE.

"Just pouring," Jill said, dismally.

"And I can't go out playing because I've such a cold, mamma said," groaned Jack.

"Why don't you make it a sunshiny day?" asked auntie. "I've a recipe I've seen tried, and never knew it to fail: 'One hundred smiles, one hundred laughs, and one hundred pleasant remarks to some one.'"

At first the children thought it would be night before the three hundred could be found; but they started out bravely. How hard they worked to make everybody in the house laugh or smile!

"I've made twenty-five pleasant remarks; auntie kept count," said Jack.

"I've smiled so much I can hardly look sober," said Jill, with another laugh.—Selected.

THE ENRICHING YEARS.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their lovableness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it in the continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

Civilization, it has been remarked, is but "a secular name for Christianity." The Cross is a source of culture, and the spring of public as of domestic virtue. There is no civilization worth the name that is not the outward face of the inward grace of Christ.

MARRIED.

Baker-Pierce.

Mr. Jesse Henry Baker and Miss Margaret Inez Pierce of Nansemond Co., Va., were married by the writer at the home of Mr. Alex. Pierce, Spring St., Suffolk, Va., on March 10, 1910. Only a few friends witnessed the ceremony. Immediately after the ceremony the happy couple drove to the home of the bride's father, near Liberty Spring, where a reception was tendered the bridal party. These friends are active members of Liberty Spring Church, and their many friends wish for them a long, happy, and prosperous life. May Heaven's blessing attend them.

I. W. Johnson.

Young-Sorrell.

At the bride's father's, John L. Sorrell, McCullers, N. C., Wednesday, Mar. 9, Mr. Simeon Z. Young and Mrs. Addie Pearl Sorrell were united in holy wedlock. The attendants were Mr. — Young with Miss Maud Sorrell; Mr. Jesse Sorrell with Miss Rena Sorrell. It was a quiet home wedding witnessed by a few neighbos and friends. A wedding supper was served to the bridal party by the uncle of the groom, Mr. Ezekiel Young. The married pair have our best wishes.

J. O. Atkinson.

OBITUARY.

Fitch.

Jim Henry Fitch, infant son of Bro. Jim and Sister Fannie Fithe, died Feb. 11, 1910. Age 2 years and 2 months.

Little Jim had pneumonia. He suffered for eighteen days. He was a sweet little boy, and brought sunshine and gladness into the home. He leaves a father, mother, brother and sister to mourn their loss. May God comfort them. The church, pastor, and community extend deepest sympathy to the sorrowing ones.

Thos. W. Strowd.

Faddis.

Sister Elvira Faddis died Feb. 25, 1910, at the age of 80 years. Her father, mother, brothers and sisters preceded her.

She joined Mt. Zion Christian church, 1853, and remained a faithful member for 57 years, to her death. She lived with her cousin, Bro. Isaac T. McAdams, and died in the office of Rev. Daniel Kerr. Her life was a life of service to her neighbors, her church and her God.

She was buried Feb. 26, 1910, in Mt. Zion cemetery. May God bless and comfort the sorrowing ones.

Thos W. Strowd.

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Simmers.

Harlin Page Simmers, son of John W. and Lucy Simmers, was born Nov. 11, 1908, and died Feb. 28, 1910, aged one year, three months, and seventeen days. The death occurred in Ill., where the family have made their home for several months. Bro. Simmers and wife are natives of the Linville neighborhood, and the remains were brought to Linville where the burial services were held. The occasion was an unusually sad one. The parents were held at their home in Ill. by quarantine and could not come to the funeral. Services were held at the Christian church, of which the parents are members.

A. W. Andes.

Cockman.

Died at her home near Big Falls, Alamance County, N. C., Mrs. Ella Jeffreys Cockman, wife of J. R. Cockman, Feb. 28, 1910, aged about thirty years.

She and Mr. Cockman were united in marriage Sept. 10, 1902, and to them were born four children, all of whom are living, except one. When quite young she united with the Christian Church, and was a member of the Burlington church when death came. "Blessed are the dead who die in the Lord."

The funeral services were conducted by the writer from the home, and her remains were laid to rest in the cemetery at Union Ridge. May the Lord comfort the bereaved ones and be very merciful to the motherless little ones.

P. H. Fleming.

Gatling.

Whereas it has pleased God to take from our church community our beloved co-worker, Nancy Darden Gatling, be it Resolved:

First—That we, in great faith, humbly bow in submission to Him who is too wise to err, knowing that His will should be done on earth, as in heaven.

Second—That in the death of Sister Gatling, Sarem Christian Church has lost one of its most useful members, the community a most faithful friend, the home a loving mother and wife.

Third—That we, one and all, strive to imitate her in all that was good, and let the Christ light shine through us, as it did so brightly shine in her life.

Fourth—That we extend our deepest sympathy to the family in their great affliction, and commend one and all to the Father, who is able to heal all that come to Him.

Fifth—That a copy of these resolutions be placed on the church record, that a copy be sent to the family; and that a copy be sent to The Christian Sun for publication.

J. S. Felton,
W. J. Felton,
Mrs. L. J. Eure,
Committee.

Albright.

Deacon John Emsley Albright was born June 8, 1839, died Feb. 8, 1910. He had been a member of Shiloh from boyhood, and for 25 years or more had been a deacon. During all that long term of service, those who had long known him say that he was faithful in the discharge of his duties and loyal to his church. And during my acquaintance with him of five years, I was impressed with his quiet but forceful life in the Master's service. He was a son of Rev. Joseph Albright, a well known minister of the Deep River Christian Conference. He leaves one brother, Rev. H. A. Albright; three sisters, Mrs. Rachel Welch, Mrs. Katherine Yow and Mrs. Youtha

Brown; three sons, Rev. W. T. Albright and Mr. Alfred Albright; two daughters, Mrs. G. S. Cox and Mrs. R. E. Lee. Funeral services were conducted in Shiloh Church on Feb. 10, and what was mortal of Brother Albright was placed in the cemetery to await the resurrection and the Master's "Well done."

R. L. Wiliamson.

King.

John Richard King was born in Nansemond Co., Va., Sept. 22, 1850. He was the son of Mr. J. C. and Mrs. Harriet E. King. He died at his home near Cypress Chapel, Va., March 4th, 1910. He leaves a brother, Mr. Thomas King, and a devoted wife and three children. He was a member of Cypress Chapel Christian Church for twelve years. He expressed himself as willing and ready to die, and said he believed in Jesus as his personal Savior. The funeral services were conducted by the writer, and the remains laid to rest in the family cemetery. May the Lord bless and comfort the bereaved family.

I. W. Johnson.

Moore.

Mrs. J. T. Moore died Wednesday morning, March 2, aged 43 years. A faithful member of Six Forks Christian Church. She leaves a husband and five children. The funeral service was conducted by the writer at the family burial place near Six Forks Church in the presence of a large number of sympathizing friends L. F. Johnson.

Womack.

Josephine Womack, daughter of Mr. and Mrs. J. L. Womack, Raleigh, died Friday morning, Feb. 25, aged 17 mos. Funeral service conducted by the writer at the home. Interment was made at the Emery graveyard. Sympathy to the bereaved parents.

L. F. Johnson.

Barber.

Mrs. Hepsinia Melisa Barber was born Nov. 14th, 1824, and died March 4th. 1910, aged 85 years, 3 months and 20 days. She was married to James T. Barber Nov. 26th, 1846. To them were born five children, 48 grandchildren. Sister Barber professed religion in early life and united with the Christian Church at Shallow Ford, but afterward transferred her membership to Bethlehem, where she remained a most worthy member until death. A large number of relatives and friends attended the funeral and burial services. "Asleep in Jesus, blessed sleep." Funeral by her pastor.

J. W. Holt.

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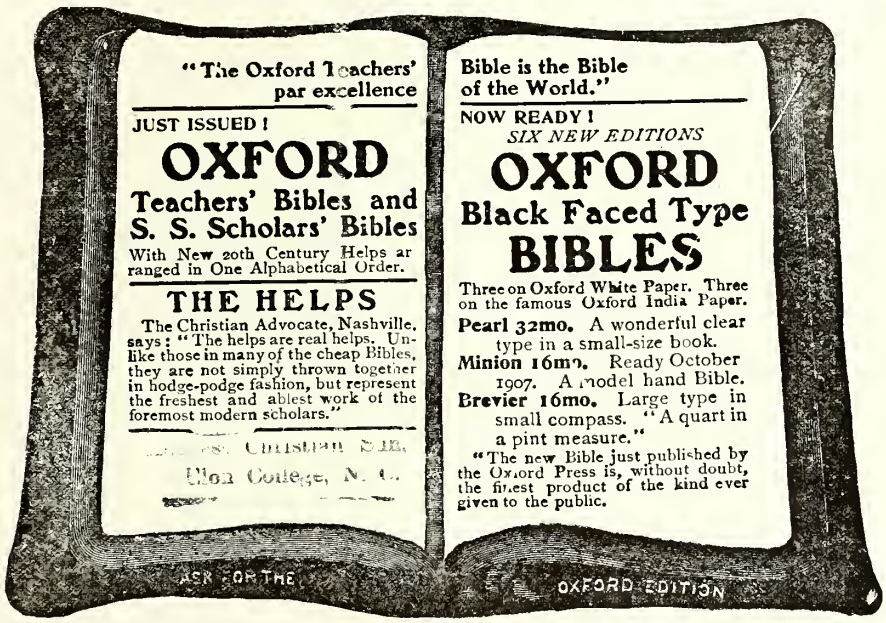
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Post.

Mary Lawson Post, daughter of Mr. Herbert W. and Mrs. Ruby Irwin Post, of East Orange, N. J., was born Oct. 30, 1904, and died in Newark, N. J., Feb. 26, 1910, from the effects of injuries received from a fall Dec. 23, 1909. Her remains were brought to the home of her grandfather, Mr. C. B. Irwin, of Graham, N. C., Feb. 28, 1910, and that day at 3 P.M. were buried in Linwood cemetery under a mound of most beautiful flowers.

Mary was a very attractive child. Brigh tand intelligent, beautiful in per-

son and amiable in disposition, she became a great favorite of all who met her. When it was announced that she was dead, all who knew her felt a sense of genuine sorrow, and the large number of friends who gathered at her grave, and the many expressions of sympathy shown the mother and grand parents attested the love and respect she had won.

"Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven."

"Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee."

Funeral services by the writer, assisted by Rev. E. C. Murry, D.D.

W. S. Long.

Gray.

At his home, near Windsor, Va., Feb. 20th, 1910, William Wellons Gray, aged 54 years, one month and seven days. He was at Windsor on Saturday. Sunday morning he was getting ready to go out to church and fell dead. He was a member of Antioch and said to his pastor about a month before he died, "I am ready at any time to go, I live that way." He was devoted to his family and friends and will be greatly missed in the community and church. He leaves a devoted wife, one son, Willie Gray, one daughter, Mrs. Lizzie Bradshaw, two sisters, Mrs. Ann Uzzell and Miss Florence Gray, one brother, Mr. James Gray, and many friends. The funeral services were conducted at his church by his pastor and his remains were laid to rest in the church cemetery. God bless and comfort the dear bereaved ones.

H. H. B.

Parkerson.

Miss Sarah A. Parkerson was born December 23, 1823, died at her home near Isle of Wight, Va., Feb. 14, 1910. She was a member of Bethel M. E. Church for sixty-five years and faithful to her church as long as she was able to attend. She died as she had lived, with a bright hope of immortality. Funeral services were conducted at the home by the writer.

R. H. Peel.

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THE CHRISTIAN SUN,
Elon College, N. C.

MARRIED.

Barbee-Wheeler.

Rev. A. P. Barbee, pastor of the Main Street Christian church, Durham, was married to Mrs. Emma Wheeler of Garner on Tuesday afternoon, March 8th. The wedding took place at the bride's father's, Mr. Willis Moring, Garner, N. C. Quite a number of intimate friends were present at the marriage. Rev. and Mrs. Barbee are at home in Durham. They have the good wishes of a host of friends for their happiness and success in life. The writer officiated.

L. F. Johnson.

Johnson-Duck.

At the bride's home, near Mt. Carmel Christian Church, Feb. 23, 1910, Mr. Herbert Johnson and Miss Lena Duck. May their lives be useful and happy.

R. H. Peel.

ANNUAL RE-UNION CONFEDERATE VETERANS, MOBILE, ALA., APRIL 26-28, 1910.

SOUTHERN RAILWAY announces very low rates to Mobile, Ala., and return for the above occasion. The following round trip rate will apply from Greensboro, N. C., $14.55. Approximately low rates from other points.

Tickets on sale April 23, 24, and 25; final limit to reach starting point May 2, 1910. Tickets can be extended until May 19 if deposited with Special Agent at Mobile, Ala., on or before May 2, and upon payment of a fee of fifty cents.

For further information call on any Agent Southern Railway, or write

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"The apostles 'fastened' their eyes on the lame man. Is not this characteristic of Christianity, that it fastens its eyes on the afflicted and the suffering? Science seeks out the secrets of the world. Art seeks out its beauties. Christianity seeks out its sorrows and ills, and strives to remove them."

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P. M.	A. M.	STATIONS.	A. M.	P. M.
4:15	8:00	Lv. Raleigh Ar.	10:50	7:25
4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. June.	8:05	4:10
7:25	11:10	Ar. Fay't'v'l Lv.	8:00	4:05

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DR. J. H. BROOKS
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—The Tuberculosis Convention of this State was in session in Greensboro last week and attracted many delegates and visitors.